1: Meek E, G-5 (1925-1930) 1931
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782 scraps of meat have been added. Next day, accompanied by 769 the Magaji and his assistants, and by the senior relatives of his household, he goes to the graveside. The Magaji inspects the 582 dish of beniseed, and, if the ancestral ghost has partaken, there will be found in the dish a few hairs of the hide of some bush animal. Needless to say it is the Magaji alone who may make the inspection, and the hairs are always found. The youngest of the Magaji's assistants then offers a prayer: "I declare to our ancestral spirit that, if I have done him wrong, I come to him to seek forgiveness. I repent in order that I may find good fortune on earth at his hands. May Gwaza (God) grant that I may be blessed with children and wealth." The other assistants in turn make similar prayers, and finally the Magaji himself concludes by saying: "We have made common prayer and it has been received. Absolution has been granted you. Begone all of you to the bush, and may Gwaza prosper you and give you quarry to bring to me. If you fail to obey this command, then the blame is with you and has nought to do with your forefathers." They all rejoice and say they will go forthwith. The priest then takes the beniseed and meat offerings and gives a little to the head of the household and his companions in turn. He gives some of the beer to the householder, drinks some himself, and hands on the remainder to the others. Any of the beer left over has to be drunk by the priest himself. The young men then go off to hunt, and the quarry is brought to the priest, who divides it up among the members of the household and his own assistants, the major portion going to the priest and to the individual who had brought the quarry down.

It may be interesting to describe here the ceremony of 596 reconciliation between two members of a family. It may be 578 that a younger brother has quarrelled with an elder, and in a fit of temper the elder has told the younger that he never wishes to see his face again. This amounts to an imprecation, which the younger brother may ignore for some time. But the remembrance of it will rankle in his mind, and circumstances will soon arise which will make the memory of the imprecation intolerable. Sickness may invade his house. And so he will [171] resolve that the time has come for an atonement. With a flask of beer and a chicken he will go to his brother, and in the presence of the senior members of the family will formally repent, asking

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for the withdrawal of the curse and putting some ashes on his tongue and spitting them out. M. Junod describes an exactly similar rite of reconciliation among the Bantu-speaking Thonga of South Africa.[1]

As regards the future life and psychological beliefs, the Katab's ideas are, like our own, of an indeterminate character. For the abode of the dead he uses the Muslim term "Lahira", and he believes that the majority of the spirits of the dead are content to remain there. One who has done evil in his lifetime will be punished in "Lahira" by the ancestral spirits. It is the discontented and evil spirits that return to the world to trouble men. The Katab does not appear to have any conception of a multiple soul. The breath and shadow are associated with the soul. If anyone falls ill it is because the soul has left the body temporarily. His soul leaves his body when he goes to sleep, and it is the re-entry of the soul which causes him to dream. During the day the soul may become partially dissociated and follow him about, and for this reason a man will sometimes turn quickly on the road, thinking there is someone at his back. The soul of a witch can be seen at night giving off fire. There does not appear to be any conception of a bush soul, but the souls of certain animals are believed to be able to enter a man's body. Thus if a hunter kills a roan he immediately fumigates himself and his house with some smoking medicine. The soul of a dead enemy must also be warded off by rites to be described later.

Reincarnation ideas are not prominent, but in certain cases the dead are believed to be reborn. Thus the posthumous child of a hunter who was killed in the bush may be the hunter himself reborn, and the mark of the shot which killed him may be seen in the child's leg. A man who had met a violent death may be born again as the son of his remarried widow, bearing on his body the mark of the wound which had caused his death. These beliefs appear to be based on well-known physiological facts. It is of interest to note that if a widow (or widower) dies, she (or he) is met on the other side by the soul of her (or his) first husband (or wife), i.e. it is a man's first wife who is regarded as his true wife.

Associated apparently with the private ancestral cult is the

[1] *The Life of a South African Tribe*, vol. ii, p. 371.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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graphy, who is apparently particular to the senior *kwai* (and lineage) in each village. On the other hand, the priestly titles of *tenci* (pl.? *tienci*) and *tu* (or *titu*) *obwai* pertain to every *kwai*; of these the *tienci* of a village are graded according to the seniority of their respective *kwai*, and the *tenci* of the *tienwhop's kwai* serves also as the *tenci* of the village; but the *obwai* priests appear to be essentially equals, though the position is not entirely clear. Each lineage of a *kwai* has a titled head (*niewhop*), and these heads, again, are graded according to seniority.[78]

The *tienwhop* appears to be a fertility priest, essentially, and the *tienci*, hunting priests, with a unique reciprocal relationship between the *tienwhop* and the village *tenci*, implied in Smith's account of their functions and dues. According to Smith, the *tienwhop* " performed the ritual (*ci*) for health and prosperity," for which grain was collected from Kpashan only by the senior resident Kpashan clan and given to the *tenci* of the community; the *tenci* was in charge of village hunting (and head-hunting) ritual, but the *tienwhop* received " one hind-leg of every dwarf buffalo slain in the area under his ritual control."[79]

Terminological confusion obscures the role of the *tienwhop* in the village court, but it appears that he presides over " the traditional village court of priests and elders " when the charge is " ritual " offence; otherwise, " the Village Chief " (*agwom*, presumably) exercises a *de facto* jurisdiction within his Village-area, particularly with regard to cases of paternity and secondary marriage. In the past, disputes between lineages were settled by the clan heads (*niewhop* and *tienci*, apparently), and when clans of a village clashed agreement might be reached between the clan heads concerned without mediation; similarly the *tienwhop* " terminated " feuds between villages and wars with neighbouring tribes.

Limited warfare was a condition between lineages, *kwai* (even of the same *bin*) and villages, before Administration. Disputes over economic trees are said to have been frequent. Boundary disputes were formerly among the chief occasions of inter-village fighting, and occurred in a context of mutual hostility, closely associated with wife-abduction, and with sympathetic relations between villages sharing hostility towards the same community. It is noteworthy that moiety affiliation plays no part in inter-community disputes of any kind. Possibly until Administration, disasters afflicting the whole tribe such as locusts, smallpox, etc., were occasions for the assembly of all adult males by the three *tienwhop* of Zafan, Mingio, and Atswan. According to Smith these three are generally conceded by Kagoro to be senior, though there is some disagreement as to which is paramount. It would appear, however, that in the only traditional tribe-wide institution of which any account is available at present, i.e., in the tribal hunting rites, Zafan occupies the supreme position.

Hunting is still an important source of meat as well as of prestige and is an activity of clan groups closely linked with ritual. Rights to hunt in clearly specified areas are the property of the clan of the man who first marked out the area publicly for hunting. With few exceptions these areas lie in the Village-area of the clan, have clearly known boundaries and names, and do not interfere with the rights of other persons to farm in the area. The Rock itself is the common hunting ground of the tribe and no clan hunting areas are found there.

The season is opened annually in January or December by the taking of auguries by the Kumat lineage of Mungwop clan from a sacred cave at the base of the Rock. After prayers and a ritual beer drink the day for starting the hunt is fixed. On the day appointed the *tenci* of Zafan sets fire to the Rock, and this is done by every village at the base in turn. Then all the males of each community move up the Rock behind the fire, shooting the animals. The Rock hunt is followed by

[78] Niewhop (niehwop?), rendered Meakwap by Temple, and translated " high priest." Smith's account of the *niewhop*, his precise rights and duties, and the relationship between the *niewhop* and *tienwhop* of a village is somewhat confusing. Reynolds' analysis of Kaje titles cognate with Kagoro may be examined to some advantage, farther below, p. 108.

[79] It is to be presumed that *tienwhop* and *tenci* of the village are invariably separate persons, but this is not explicitly stated.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

east, a woman's towards the west. A round stone covers the cavity. Goats and fowls are sacrificed on the death of a male. 764

They believe that the souls of the dead can enter the womb of a living woman and be re-born. 775

The Kaje are great dancers. Some of their dances are very intricate, the performers forming inner and outer circles, taking three steps forward and one step back, some wheeling to the right, others to the left, others crawling beneath the arms of the rest and threading their way in and out. The musicians stand within the inner circle. The instruments consist of drums and antelope horns with a side embouchure. These horns are some two or three feet long and are joined on to gourds eight to twelve inches in length. The band performs solos and concerted music. The older women dance singly, often carrying their babes, but the younger women and men catch hold of each other in rows of four. These festivities often end in a free fight. 535 [534] [598]

[pp. 198-221 not processed]